Magazine of Majlis Ansarullah UK

Ansaruddin

September- October 2010 Vol.7 No.5 Ikha -Tabook 1389 HS

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم
مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

مومنوں میں ایسے مرد ہیں جنہوں نے جس بات پر اللہ سے عہد کیا تھا اُسے سچا کر دکھایا۔ پس اُن میں سے وہ بھی ہے جس نے
اپنی مَنّت کو پورا کر دیا اور ان میں سے وہ بھی ہے جو ابھی انتظار کر رہا ہے اور انہوں نے ہرگز (اپنے طرزِ عمل میں) کوئی تبدیلی نہیں کی۔

Among the believers are men who have been true to the covenant they made with Allah. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed their condition in the least;



National Annual Ijtma 2010 Majlis Ansarullah UK



Majlis e Aamla Ansarullah U.K 2010 including Naibeen with Hazrat Khalifatul masih the V ایدہ اللہ تعالیٰ بنصرہ العزیز

بسم الله الرحمٰن الرحيم

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Magazine of Majlis Ansarullah UK

Content

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Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ
لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلى الله عليه وسلم is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Islam does not condone terrorism

Over the last few years, some people who regard themselves as Muslims have been involved in terrorist activities in the sacred name of Islam. They have been creating disorder by being involved in bombing campaigns and suicidal attacks and in this way have been responsible for the murder of many innocent people. The powerful media have shown the details of all those destructive activities time and time again. In this way, the media have had the best opportunities to defame Islam. The first reaction to all the terrorist activities was that the powerful nations, which already felt animosity towards Islam, invaded Muslim countries like Afghanistan and Iraq in the most barbaric way, killing untold thousands of Muslim men, women and children. All this was done under the pretext of dealing with terrorism and liberating oppressed nations. The destruction of Muslim countries was the greatest desire of the Islam-detesting powers which they were not at first able to accomplish. However, ignorant, erring and wicked mullahs have provided them with the best excuse to achieve their heartiest intentions. The fire of revenge in their hearts had not yet extinguished when suicidal attacks and bombing started in London in 2005, killing and maiming many innocent people. The echo of such atrocities is still heard on all kind of media. Muslims have not learned any lesson and are still trying to commit atrocities in different parts of the world. It would lead to un-proportionate retaliation and the thought of which Muslim country will be the next target of these bloodthirsty powers sends a shiver down one's spine.

Millions of noble souls, throughout the world, particularly in Europe, protested against the second invasion of Iraq. They wanted to put a stop to the bloodshed of innocent Iraqi people. Alas, a reaction to the bomb blasts in London is that many of those who were opposed to an attack on Iraq, are now much less sympathetic. When they hear the statements of Muslims in the media who state that such attacks are part of Jihad and that Islam permits such activities, it leaves no soft corner in their hearts for Islam and Muslims in general. Violence-loving Muslim clergy may say that they do not need the sympathies of these noble souls. But those Muslims who know the real and beautiful teachings of Islam and whose hearts are filled with love for their religion and who are striving for the propagation of Islam, experience great anguish upon such heinous interpretations of their religion.

The Promised Messiah عليه السلام, the Spiritual Guide of this age, has repeatedly admonished Muslims and their leaders that Jihad of the sword has come to an end. This is in accordance with the hadith of the Holy Prophet صلى الله عليه وسلم that the Messiah, at his advent, will put an end to religious wars. Circumstances have changed and the reasons and conditions for Jihad no longer exist. Islam does not prohibit self-defense, but is totally and strictly opposed to terrorist acts and the creation of disorder. The Promised Messiah عليه السلام exhorted that Muslims would face severe humiliation and destruction if they waged wars even after being reminded of the hadith of the Holy Prophet صلى الله عليه وسلم.

Alas! Muslims did not pay heed to the admonishment of the Envoy of God and are responsible for the defamation of Islam throughout the world. The Promised Messiah عليه السلام says: *"O ye Muslim divines and maulvis! listen to me. I tell you truly this is not the time of fighting for the faith. Do not disobey the Holy Prophet صلى الله عليه وسلم. The Promised Messiah عليه السلام who was to come has appeared and directed. Henceforth desist from religious wars with the sword, which causes bloodshed. To persist with bloodshed and not desisting from such sermons is not the way of Islam. He who accepts me will not only desist from such sermons but will hold this way as most vicious and likely to invite Divine wrath."* (British Government p.8).

Dars ul Qur'an

بسم الله الرحمن الرحيم

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ O ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ
حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ
وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ O

Permission to fight is given to those against whom war is made, because they have been wronged and Allah indeed has power to help them. Those who have been driven out from their homes unjustly, only because they said: "Our Lord is Allah ". And if Allah did not repel some people by means of others, there would surely have been destroyed cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty.

(Al-Hajj, 22:40-41)

Commentary:

According to the consensus of scholarly opinion, these are the first verses of the Holy Qur'an which gave Muslims permission to take up arms in self-defence. The verses lay down principles according to which Muslims can wage a defensive war, and clearly sets forth the reasons which led a handful of Muslims, without arms and other material means, to fight in self-defence after they had suffered ceaseless persecution for years at Mecca and had been pursued with relentless hatred to Medina and were harassed and harried there too.

The first and foremost reason given is that *"They had been wronged"*. Muslims had suffered untold persecution and war was actually forced upon them. The verse shows that the Muslims were also very weak in numbers, means and material when the permission to fight in self-defence was granted to them as the comforting and encouraging words, *"And Allah indeed has power to help them"* indicate. These words also implied a prophecy that though the Muslims were weak and their enemy was proud and powerful, yet as they were fighting in the cause of truth and God would help them and they would be victorious.

The second reason which led the poor and weak Muslims to take up arms was that they were driven out from their homes without a just and legitimate cause. When they were driven out, they were not left in peace even in their exile in Medina. They continued to be harassed in that place too. The original residents of Medina were incited not to co-operate with Muslims.

The third reason is given as that the only crime of the Muslims was that they believed in One God. As they said *"Our Lord is Allah"* they were persecuted.

The fourth reason is given that if God had not permitted fighting, churches, synagogues and mosques would have been destroyed and people would have been prevented from the worship of God.

After having given the reasons why Muslims were obliged to take up arms, the verse proceeds to mention the objects and purpose of the wars of Islam. The object was never to deprive anybody of his home and possessions or to deprive whole peoples of national freedom or compel them to submit to foreign yokes. It was to fight in self-defense and to save Islam from extermination and to establish the freedom of conscience and liberty of thought. The practice of the Holy Prophet صلى الله عليه وسلم in matters of wars set forth the rules and regulations which must be observed. Nowhere in the Holy Qur'an is there any mention that a Muslim has the right to kill anyone without just cause. On the other hand, it is mentioned in the Holy Qur'an that: *"Whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he had killed all the mankind"* (Al-Ma'idah, 5:33). It is obvious from this that it is a very serious crime to kill anyone unjustly; it is as if he has killed the whole of mankind. In the same way it is a very serious crime to incite others to kill anybody or even to create disorder. This is absolutely and totally against the teachings of Islam.

HELP YOUR BROTHER, BE HE THE OPRESSOR OR THE OPRESED

Narrated by Hadhrat Anas رضي الله عنه: said the Prophet of Allah صلى الله عليه وسلم *"Help your brother, be he the oppressor or the oppressed." The companions said, "O Prophet of Allah, we understand that we should help him when he is the aggrieved party but how should we help him when he is the wrong-doer?" He said "Hold his hand."* (Bukhari)

Explanatory Note: This wonderful Hadith is a compendium of the philosophy of brother hood and the philosophy of ethics. The philosophy of brotherhood postulates that a brother should be helped be he the oppressor or the oppressed; brotherliness is not a value that can be ignored or omitted in any circumstances. One who is our brother always deserves our help. His being the guilty or the injured part does not affect his right to receive help. Against this, the philosophy of morality postulates that whether we have to deal with a brother or a stranger, it is our duty, in any case, to cleanse this world of all injustice and vice and to establish virtue and justice. If a person happens to be a stranger, it does not mean that w are free to do him wrong and if some one is our brother, it would not mean that we should therefore abet his injustice and be his accessories.

Superficially, the two postulates appear to be out of harmony and in conflict with one another. If a wrong doing brother is not aided, the bonds of brotherhood break down. And if the wrong-doing brother is helped, justice goes by the board. But our Lord (may my life be dedicated to his service) linked together these two parallel channels which do not apparently seem to meet. He linked the two by means an intermediary channel in such a manner that they now flow like a single stream He observed, in effect, that brotherhood was such a holy relationship that there was no cutting it asunder, under any circumstances, whether a brother is good or bad, oppressor or oppressed, remains a brother always and there is no cutting off the brotherly ties. But the God of Islam would not permit injustice and enjoins equity even to enemies. Therefore, the two postulates should be so harmonized that help should be rendered to the brother in any case but if the brother is an oppressor the form of help should be changed. If he is the oppressed party, stand by him to fight injustice but; if he the wrong-doer, then embrace him and hug him hard and hold tight his oppressive hand and say, "Brother I stand by you, in all circumstances but Islam does not permit injustice and therefore, I will not let your hand do wrong. This is the sacred principle that the Holy Prophet صلى الله عليه وسلم has laid down in this hadis.

To put on it the construction as some do that a particular language has been used by the Holy Prophet صلى الله عليه وسلم, in this hadis only for purposes of emphasis and that its gist postulates that if your brother is the aggrieved party you should help him but, if he be the wrong-doer, then line up against him, is not only wrong but also a travesty of the wise wording of the hadis If that were the aim of the Holy Prophet صلى الله عليه وسلم, he could very well have enjoined a linkup against injustice whether its perpetrator was an enemy or a brother. But he did not say so. On the contrary, in this command, he has formulated in the following terms a fine and novel postulate out of two apparent contradictories: (1) A brother is deserving help in any ease (2) Injustice must be resisted in any case (3) 1f the brother be the aggrieved party help him and, if he be the wrong-doer, then change the shape of help, by holding his aggressive hand, so that the brotherliness is sustained and injustice is prevented. This is the compound theory, which fourteen centuries ago, the Prophet of Allah صلى الله عليه وسلم put across to the world, from the desert of Arabia. But, till today, not one of the progressive nations of Europe or America has attained to its ethical height. If they made a pact of brotherhood with any nation, in order to honor the obligation of brotherliness, they opened wide the gates of unbounded tyranny and if, according to their notions, they turned to prevent some injustice, they tore to bits the covenant of brotherhood.

(Taken from forty Gems of Beauty by Hazrat Mirza Bashir Ahmad)



RIGHTEOUSNESS

"In the Holy Quran more emphasis has been laid on virtue and righteousness than on any other commandment. The reason for this is that righteousness bestows the strength to resist all vice and urges progress towards all good. Righteousness is in all circumstances a charm that guarantees security and is a citadel for safeguarding against all harm. A righteous person can avoid many vain and harmful contentions that often lead other people to ruin. They sow the seed of dissension among the people through their hasty actions and suspicions and lay themselves open to objection."

(Ayyamus Solh, p. 105).

"There are many elements in righteousness. It is righteousness to avoid pride and self-esteem and to refrain from unlawful acquisition and ill manners. A person who displays courtesy and good manners converts his enemies into friends. Blessed is the one who adopts righteousness in a time of success and prosperity and most unfortunate is one who does not turn to righteousness after stumbling."

(Malfoozat, Vol I, p.77)

"The spiritual duty of man is to walk along all the ways of righteousness. They are the attractive features of spiritual beauty. It is obvious that to be mindful of the trusts of God Almighty, and to fulfill all the covenants of faith, and to employ all faculties and limbs both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from corning into action on improper occasions, and to be warned against the subtle attacks of vice and to be mindful of the rights of one's fellow beings is the way of perfecting one's spiritual beauty. God Almighty has in the Holy Quran designated righteous-ness as a garment. The garment of righteousness is an expres¬sion of the Holy Quran (7:27). This is an indication that spiritual beauty and spiritual ornament are achieved through righteousness. This means that one must be mindful even of the smallest details of the Divine trusts and covenants and also of all the trusts and covenants of one's fellow beings, as far as it may be possible."

(Zameema Braheen Ahmadiyyah, pp. 51-52).

"Righteousness and ignorance cannot subsist together. True righteousness is accompanied by a light, as God, the Glorious, has said: O Ye who believe, if you become righteous for the sake of Allah He will bestow on you a distinction and will remove from you your vices and will provide you with light in which you will walk (8:30; 57:29). This means that those who are steadfast are bestowed a distinction whereby they can be distinguished from others, and that distinction is that they are provided with a light with the help of which they will walk in all the ways of life. That light would illumine all their actions and words and faculties and senses. Their intel¬lect would be illumined and there would be light in all that they utter. There would be light in their eyes and in their ears and in their tongues and in their speech and in all their movements. The ways along which they walk would be lit up. All their ways, the ways of their faculties and their senses will be filled with light, and they will walk altogether in light."

(Ayenae Kamalate Islam, pp. 177-178).

Address to Lajna Imaillah by Hadhart Khalifatul Masih V أیدہ اللہ تعالیٰ بنصرہ العزیز

Today you have gathered here to hold your Ijtima, today being its concluding day. These Ijtimas are held for the purpose of providing an opportunity to Ahmadi ladies and girls to sit together for religious education and training by listening to educational and reformative speeches and instructions so that they may overcome their inner weaknesses. Younger and older girls may also get the opportunity, along with reformation, to further enhance their educational prowess by participating in various educational activities. Here a specific environment is provided in which they may identify more and better ways for their improvement and ponder over this matter. The future generation of a nation is never wasted nor does it ever experience decline when little girls, older girls and ladies gather at a location for the sole purpose that being in a purely religious and spiritual environment, they wish to participate in programmes and wish to spend time and actually do spend time.

In the current time, if any woman assembles purely for the sake of Allah, for these virtuous objectives, it is the Ahmadi woman.

Therefore, always be mindful of this status of yours. Benefit from the educational and spiritual repast that you have obtained from here and are still obtaining; for in it lies your salvation, in it is the salvation of your next generations and in it is the honour and salvation of your families.

One should never be selfish and only concerned about oneself, one's own needs, and one's own feelings. Rather one should also be concerned about others and should make sacrifices for the needs of others. One should also consider the feelings of others and not just be aware of one's own honour, but instead always be mindful of the honour of one's family and the community.

One should also be always mindful that 'my' God is All Seeing, Who watches over me at all time, that I have an All Knowing, All Aware God Whose deep sight has knowledge of my inner-most recesses. He is aware of everything about me and that is why nothing can stay hidden from Him. He has sight of everything and He is aware of everything, He is aware of every single moment of mine, be it overt or covert. So when you declare that you are an Ahmadi Muslim woman, you should always be mindful that you need to always focus on those matters that Allah the Exalted conveyed to us through His beloved Prophet Muhammad صلی اللہ علیہ وسلم. If ever, for any reason we lapse in remembering these matters, then, whenever we are reminded of them, we should respond in the manner that God's good people do; about whom Allah the Exalted states: "And those who , when they are reminded of the Signs of their Lord, fall not deaf and blind thereat;" (25:74)

Certainly an Ahmadi woman, who has a core of goodness in her heart that has so far kept her firm on Ahmadiyyat and who is a personification of sincerity, who has a devotion for faith, who has a connection of love and affection with the Ahmadiyya Khilafat, does not respond like the deaf and the blind when she is advised and counselled providing that she is a true Ahmadi - and this is what is expected of each Ahmadi when they are advised. So, as I have just said the outlook of each Ahmadi should be that they have to focus on the matters that Allah and His Prophet صلی اللہ علیہ وسلم have taught us. In this is the identity and dignity of a believer. You make your pledge but always be mindful of this pledge. When the Holy Prophet صلی اللہ علیہ وسلم took the pledge of allegiance from women, he included some additional matters for women in it compared to the pledge of allegiance by men. This is mentioned in the Holy Qur'an where it draws attention to avoid *shirk* and avoid wickedness, it draws attention towards moral training of children and it is stated: …"nor disobey thee in what is right…" (60:13)

There is no compulsion by Allah the Exalted that the pledge should be taken from everyone. However, if they become Muslim then it is obligatory to abide by the conditions that are essential for coming into the fold of Islam. The Promised Messiah علیہ السلام also enjoined the same to women whenever taking the pledge of allegiance from them.

It may cross someone's mind that 'we are free',

especially in this environment, in today's society everywhere. Well, remember that you are free up to a limit. However as far as the commandments of the *Shariah* are concerned, you are not free. If you have joined the Community then you are bound, in any case, by the conditions, which are essential for an Ahmadi.

You see, in the time of the Holy Prophet صلى الله عليه وسلم when these ladies took the pledge of allegiance the society was totally free. It had no rule of law and exceeded the present age in vices. There was a lack of education; there were just a handful of people educated to an elementary level level. There was no concept of the existence of God, they only knew idols. They had no idea of an All Seeing, All Knowing and All Aware God. However, when they took the pledge of allegiance they brought about a revolution in their lives. Having come out of the darkness of ignorance and having gained knowledge, it was a woman who became the means of spreading the light of knowledge. Fulfilling all the requisites of *purdah* (veil), matters of faith were taught to the high and the mighty and this seal of authority was attained from the Holy Prophet صلى الله عليه وسلم when he said that if you wish to acquire one half of the knowledge of faith, learn it from Ayesha.

History mentions a lady by the name of Hadhrat Khaula who set an example in the battlefield. Maintaining the sanctity of her *purdah* (veil), she displayed great courage and bravery and freed her imprisoned brother from the Roman army. When Madinah was attacked by the disbelievers, the men dug up a ditch and thus protected the town. The women took the responsibility of the protection of the homes and when the Jews sent one of their men to spy and find out from which direction could they attack, no man came to contend with this spy, but it was a woman who thrashed him tied him up and threw him out.

When the Muslims retreated in the Battle of Uhad, it was the women who played an exemplary role for the honour of the faith and for the love of the Holy Prophet صلى الله عليه وسلم. They were a model of sincerity. This bravery, courage, knowledge and sincerity was inspired by following the teaching of Islam and by practising it in their daily lives. Therefore, always remember that if you selflessly adopt the teaching of your faith and try and follow all the commandments of Allah, and concentrate on worship of Allah, honour of faith and sincerity will be inculcated in you and you will be free from all sorts of complexes. If you do not, then having submerged yourself in the razzle dazzle of this world you will be lost like materialistic people.

So, just as the women of the time of the Holy Prophet صلى الله عليه وسلم brought about a revolution in themselves in that they became true Muslims, became *mominaat* (believing women), became *qanitaat* (obedient women), became *ta'ibaat* (women who are pure and chaste), became *abidaat* (devout women who worship Allah); you too have to follow in their footsteps and in following in their footsteps you will have to adhere to the teaching of Islam and if you do not adhere to it then you cannot be acknowledged as Muslims. If you do not strengthen your faith and do not protect yourself from the ills of the society then you cannot be called *mominaat* (believers). If you do not set high examples of obedience then you cannot be called *qanitaat* and if you do not focus on worship of God at all time then you cannot be called *ta'ibaat* and *abidaat*.

Therefore self-reflect on what you claim and what you actually do, carry out some self-assessment. Always have the objective of the creation of man in the forefront of your mind. Seeking of Allah's pleasure should be your goal, set out great big targets and goals for yourself; identify those high objectives that you need to move towards. Once you have big targets in sight, you will truly endeavour to reach them. Mothers should reflect on and assess themselves in this way you can improve yourself as well as reform the next generation and can morally train them in a good manner.

Today society is attacking Islam from all directions; today each Ahmadi little girl, each older girl and each woman needs to actively participate in its defence just as the women of earlier times did. Otherwise you will be held accountable over what you did about the task that was entrusted to you and as to your claims and your actions.

Today Islam is being attacked with reference to women. The great issue that is been raised these days is that of *hijab*, scarf or *burqa*. No matter what lengths men go to in order to explain and clarify why there is *purdah* (veil) in Islam, no matter how many justifications they present, if anyone can rightly and correctly respond to this, it is a practising and pious Ahmadi woman. So, rather than being

entangled in any sort of complex, convey this like a courageous Ahmadi woman to your surroundings and your society with your practice and in practical terms and rationale that this Quranic commandment is for our respect and is there to restore our esteem and is not an imprisonment.

Note the state of these people! On one hand they object against Islam that it compels and is harsh and on the other hand they themselves interfere in the personal matters of others. If a woman wishes to take a [head] scarf, wishes to wear *hijab*, what problem do they have? Currently the majority of Muslim women who have not accepted the Promised Messiah عليه السلام, with no practical remnants of faith, do not observe *purdah* (veil). Islam does not penalise them in any way, there is no law to punish them. However, what right have people of other religions to opine that laws should be made against the observance of *purdah* (veil), of [head] scarf, head covering of those who do so in compliance with religious teaching? They may say in future that your attire is not quite right, do not wear *shalwar* and *kameez*, wear dresses or jeans or a long skirt or something like that, because we have an objection. Then there will be further objection and they could say that wear shorter dresses, wear mini skirts and then finally go naked.

These people have no right to trifle with the honour of any woman. It is you who have to respond to them in that who are they to interfere in the private matters of others. It should be conveyed to them that this too is a matter of denying one's freedom. One's clothes are a personal matter. Why are they trying to deny one the freedom of choice of clothes? However, as they are in government and have power and are in authority, they consider their unwarrantable and foolish point of view as great wisdom.

Be prepared! The Ahmadi woman has to maintain her honour as well as respond to each of such objection.

Why do some women, despite being Ahmadis, suffer from some complex or the other? Someone has informed that a woman said that if my daughter does not wear a scarf or wears jeans and other such clothes, do not say anything to her, she is most decent. How is she decent? She does not befriend boys, she is independent and knows what is good for her and what is not. Well, this is tantamount to damaging the moral training of children. Today if she does not befriend boys it could happen tomorrow. Today if she is not involved in any bad habit, then taking advantage of the freedom she has, she may get involved in something bad. If she is independent, knows what is good and bad for her and is independent in the matter that she does not have to observe *purdah* (veil) according to Islamic teaching then the Community too is free. The administration of the Community is also free. The Khalifa of the day possesses the right, more than the rest, to expel from the Community those who are not going to obey the basic Quranic commandment. Even when you join a worldly club, its membership has its own rules and regulations, and if these are not complied with, one's membership is terminated. Faith is a bond with God, it's a pledge of allegiance and if you act against its obvious and clear teaching and refuse to practice its teaching and if you or your daughter has the right not to observe *purdah* (veil) then I too have the right, borne out of the right you have, to expel such noncompliant [people] from the Community. I would be doing so because of the commandment of Allah and for this reason no one should have any complaint.

Here I advise the administration that the first step in this should be to review that no girl, no woman, who does not observe *purdah* (veil) is an office-holder. If there is no *purdah* (veil)-observing person in a *majlis* (branch) then such a *majlis* should be attached to a nearby neighbouring *majlis* or if it has someone who has little knowledge but observes *purdah* (veil), work should be entrusted to her. If there is no one who practises *purdah* (veil) according to the Islamic commandment - that is covering the head and the hair – and there is no neighbouring *majlis* then such a *majlis* should be closed down altogether. I am hopeful however that this frightening situation, the worst case scenario of which I have mentioned, would not exist anywhere, InshaAllah.

With the grace of Allah the Community has numerous ladies who excel in piety. If not among the older women then I notice that from among young women there are those who are free from hypocrisy, who do not indulge in any form of hypocrisy. There are some who have been affected by their home environment but there are many others who are firm on piety more than their elders. They try and observe *hijab*. A programme has been made for MTA which has not been shown yet but I was watching the recording. In it one of our young women who is also a teacher said that as far as her job is concerned she covers her head in school because she does not wish to impart to the children

that she has a hypocritical attitude and has double standards in that children would see her with a scarf outside and would wonder why she does not wear it in the school. In any case *purdah* (veil) is an Islamic commandment. In a discussion it was mentioned that one of our teachers of small children does not cover her head in school. That is fine, there is no harm where the children are young and there are women around, one does not have to cover one's head. However it is possible that the young woman who said she covers her head in the school as well has older children in the school.

Anyway *purdah* (veil) is an Islamic commandment as well as the dignity of an Ahmadi woman and young woman and it is their sanctity as well. The sanctity of the Ahmadi woman is upheld through this and it is essential to maintain it. However, remember that along with the scarf the lower garment should also be loose because the commandment is that beauty not be displayed. Some young women outside the Community can be seen with the scarf, perhaps as a reaction to why they are prevented from wearing it, but they wear jeans and blouse. There is no point in this *purdah* (veil). This is hypocrisy. *Purdah* (veil) should be such that it is a covering and is dignified as well.

I have been informed that some women were sitting somewhere and an office-holder said to the other that due to the current state of affairs they should now somewhat relax their *purdah* (veil), that so much severity should not be maintained. That is fine, you may relax, just as I said before, they may exercise their right and I will exercise my right. It cannot be that you go on exercising your right but tell me that I should not exercise my right. Regardless, I have to put into effect the commandment which Allah the Exalted has given us in the Holy Qur'an. If not, then the door is open, as I said, whoever wishes to leave, may do so.

I do not understand what is the reason for this complex, what is it, why is it? There are the local British women. Elsewhere in Europe they become Ahmadis as well. There are young women coming in the fold of the Community. They have started observing the scarf and have started covering their heads. However some among you suffer from an inferiority complex. A young English woman came to meet me who has recently become an Ahmadi. She would not have been used to the scarf or *hijab*, yet she was wearing a decent *hijab*. These people are accepting this beautiful teaching to put it in practice while some of our ladies are prone to inferiority complex. What more other than *Inna lillah* can be said on this!

If someone entertains the thought that with this kind of strictness the Community will decrease, that people will start fleeing the Community, then remember that the Community will never decrease. Even if all such women leave it is Allah's promise and in accordance to it He will grant new people. The British women who have joined are very sincere and in future too you will see that it will be from these people that love will exude. They will love Islam and Islamic teaching. There are many others, like the one I just mentioned who met me yesterday, who are present here in front of me who have become Ahmadi of their own accord and have gone on to develop in their Ahmadiyyat. Here you have your Sadr Sahiba. She too is not a Pakistani, she is German. But she observes *purdah* (veil), wears *burqa* and does not have any complex.

So, as I said this lady is probably an office-holder who wants relaxation in *purdah* (veil). The fact is, the way I understand it is basically she wishes to object to my being strict about *purdah* (veil). People like these who speak in ambiguous words, are hypocritical! Take hold of yourself. To the new Ahmadis who are coming in from these nations I say do not look up to those who are born into Ahmadiyyat yet do not want to abide by the Islamic teaching. You should come forward and be models for these people. Come forward and spread the beauty and merits of Islam and Ahmadiyyat in this environment.

Purdah (veil) and modesty has always been the teaching of each religion in each age. The Quranic mention of the two women of Mosaic time who stood to one side and did not take their animals to drink water did so out of modesty in that they would go forward when men would be done. Consider chastity a part of faith and that is what we have been taught. Christian women used to cover up in early days. They wore modest clothes. The Bible mentions the teaching of *purdah* (veil) in many places. If today the Christians do not observe *purdah* (veil), and you are being influenced by them, well, they are forgetting their religion. If they remembered their faith and practised it then many evils which are now common among these people would end. Here I will give a few references of the Bible for the satisfaction of those who have a complex, you might have heard these before, but here they are again.

"A woman must not wear man's clothing nor a man

wear woman's clothing for the Lord your God detests anyone who does this." (Deutronomy 22:5)
"Favour is deceitful and beauty is vain, but the woman who feareth the Lord shall be praised." (Proverbs 31:30)
Then it is written:
"I also want women to dress modestly with decency and propriety not with braided hair or gold or pearls or expensive clothes but with good deeds appropriate for women who profess to worship God." (Timothy 2:9-10)
"Any man who prays or prophesies with anything on his head, he disgraces his head, but any woman who prays or prophesies with her head unveiled disgraces her head. It is one and the same thing as having her head shaved. For if a woman will not veil herself then she should cut off her hair, but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. For a man ought not to have his head veiled since he is the image and reflection of God but woman is the reflection of man." (Corinthians 11:4 – 7)
Whereas they object against Islam, incidentally it appears that it is they who consider men superior to woman for man has a status while woman has none. Anyway this was just a digression and cannot be discussed here now.
Having seen all this you should feel stronger. Derive greater strength in that you practice your teachings, which are the beautiful teachings of Islam, which connect one to the Living God. Whereas the Western world is bereft in terms of religion as it has forgotten the guidance of its religion, you should say to them that rather than speak against us, write articles about us, make laws, give statements, pay heed to yourself. Rather than uncover our heads which we cover happily, cover the heads of your women in accordance with your teachings. I reiterate that rather than say that there should be relaxation in *purdah* (veil) or to say to me in ambiguous words that I am strict in the matter of *purdah (veil),* get rid of your inferiority complex. Practice the teaching that God has given us. God has asked both men and women to avoid what is bad. The teaching is for men to restrain their looks first before enjoining women to do so. As compared to woman, man is bolder in nature. That is why women are enjoined, that, although both are commanded to restrain their looks and guard their private parts, however, due to man's nature, it is better for you to cover your beauty so that you may be protected from the covet eyes of men.

Some people also raise the objection that earlier Khalifas were not so strict in terms of *purdah (veil)*. So I shall read our some references for your assurance.
The Promised Messiah عليه السلام stated:
"As in Europe, people are urging for uncovering. However, most certainly it is not appropriate. This very freedom in women is the root of disobedience and indecency. Just consider the moral state of the countries that have allowed this kind of freedom. If due to their freedom and uncovering, their chastity and piety have increased then we shall concede that we are in the wrong. However, the matter is clear that if man and woman are young and there is freedom as well as an absence of *purdah* (veil), how dangerous would their commingling be. It is in human nature to look covetously and to be often overcome by passion of the self. Even within *purdah* (veil), excesses happen and disobedience and indecencies committed, what would happen where there is freedom?"
Hadhrat Khalifa tul Masih II رضي الله عنه said in this regard:
"The *purdah* (veil) according to the *Shariah* which is confirmed through the Holy Qur'an is that a woman's hair, neck and face including the ears are covered. Purdah (veil) can be observed in compliance with this commandment, in accordance with local situation and clothing in different countries."
He then says:
"The entire part upwards of the joint of the hand is included in *purdah* (veil)."
There is a most severe statement by Hadhrat Khalifa tul Masih III (may Allah have mercy on him) listen to it attentively. During an address to Lajna in Norway he said:
"I ask those ladies who do not consider [observing] *purdah (veil)* necessary here, what service have they rendered Islam by abandoning purdah (veil)? Today some say that they should be allowed not to observe *purdah (veil)* here. Next they will say that they should be allowed to bathe in the sea and lie on the sand unclothed. Next they will say that permission should be given to procreate before marriage. I shall say then be prepared to enter Hell. Put yourself right before Allah's wrath descends."
Hadhrat Khalifa tul Masih IV رحمه الله تعالى said:
"I felt that in most parts of the world *purdah (veil)* is disappearing as if it never existed. The resultant, most horrific destruction stands staring the nation in the face and there is no awareness of this

destruction. Parents, with their misdeeds and negligence, are casting the next generation in a social hell and there is no one who cares for them. This situation is getting so critical in the entire world that I thought if the Ahmadis do not take on the banner for the defence of Islam most promptly in their hands, the matter could exceed all limits."

He also said:

"Then there are ladies who have to go out but they go out with make-up on. What relevance has make-up with work/employment?"

He said:

"Women think that in this world where *purdah* (veil) is diminishing, if they go to their friends wearing *burqa*, they will say that they belong to old times, that they are crazy, have gone mad, for this is not the age for *burqa*! Men too are troubled by this although they forget that self-respect and respect from others is borne out of one's own character and clothes have no significance in respect of the world. If one has high character one's respect is generated and this respect should at first be generated in one's own self."

He also said:

"Girls who are brought up here (this is a London sermon or address to Lajna) are mentally confused. They think that it is outdated to cover one's hair and is a huge backwardness. For this reason they move towards Allah half-heartedly rather than whole-heartedly. In actual fact they are saying that O God accept us in this way alone. We have a *dupatta* on but it is the way that Jews wear their skull cap (the kippah). Please accept this incomplete step in Your direction. If you do everything for the sake of God then all this is inappropriate. Remember that the most attractive feature of a woman is her hair, in particular when it falls to the front. I have observed some girls pull their *dupatta* on the heads in a way that makes the hair fall to the front.

He also said:

"Consider whether you care more about Allah the Exalted or people."

So these were the statements by the Promised Messiah عليه السلام and various Khalifas. This notion that has developed among certain people that such and such Khalifa did not say so and such and such Khalifa is saying it, the first thing is that you are making negative conjectures about Khalifas without knowledge, implying that God forbid, they did not want to implement Allah's basic commandments. I have read out the statements of all the previous Khalifas. Those of you who had this misunderstanding and suspicion in their minds, even if it was in the mind of just one person, it should be removed. Secondly, in certain situations one Khalifa stresses on one issue while the other on another issue. Therefore to maintain that an earlier Khalifa said this about this matter and you should also do the same is restricting Khilafat and is discourteous to it. It shows that you made your bai'at (pledge) only under pressure of the society, parental pressure, pressure from husband or pressure from children and that it is not from your heart. If it was from your heart then the pledge you make to obey all good decisions would be apparent to you and you would never have cause to say why is this decision made and why isn't that decision made.

Let me make it clear once again that if you wish to be associated with the Community of the Promised Messiah عليه السلام – I particularly address those few people here who say such things – then adherence to the Holy Qur'an and the clear commandments of the Holy Prophet صلى الله عليه وسلم will be required. Then, just as the Promised Messiah عليه السلام said, duplicity will not do; either fear Allah or fear people.

Today it is the requisite of each Ahmadi woman's honour that rather than be scared of people in today's society when hatred against Islam is being generated, when mischief is afoot she declares over and over again that no matter now many restrictions they may place, they cannot take away this beautiful teaching from our hearts, our faces and our practice. If you people are distancing yourselves from religion, are falling in the pit of destruction, we are not prepared to fall in this hell with you. Rather we pray that God saves humanity from its bad deeds and their dreadful conclusion. Come and join us and having joined us try and seek Allah's pleasure by adhering to His commandments for therein is inner peace for you and the salvation of your future generations.

I hope that each honourable Ahmadi woman whose heart has ever entertained the slightest doubt about any Divine commandment shall claw it out of her heart and shall join in with the true *muslimaat, mominaat, qanitaat, ta'ibaat* and *abidaat.*

May Allah make it so. Ameen (Lajna Ijtema 2006)

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The Pillars of Islam

From the Writings of The Promised Messiah عليه السلام

I have stressed it many times that you should not be satisfied merely with that you are Muslims and profess that there is no one worthy of worship beside Allah. Those who have studied the Holy Quran know well that God Almighty is not pleased merely with words. The Holy Quran sets out the annals of the Jews that they were in the beginning bestowed great bounties by God Almighty, but when the time came that they were satisfied with only verbal professions and their hearts became full of deceit and dishonesty and evil thoughts, God Almighty imposed diverse types of torments upon them, so much so that some of them were designated apes and swine; and this happened despite the fact that they had the Torah and the Psalms and they professed to believe in them and acknowledged all Prophets. But God was not pleased with them because all their professions were mere words and they had nothing in their hearts.

Reflect on the meaning of the credo, *La ilaha ilia Allah.* By affirming this by his tongue and confirming it with his heart a person proclaims that he has no god beside Allah. *Ilah* is an Arabic word and connotes the One worshipped Who is the Beloved and the True God. This credo which the Muslims have been taught is the epitome of the Holy Quran. It is difficult for every one to commit long books to memory. God Almighty is All-Wise and has announced a brief credo. Its meaning is that till God is preferred to everything, till He is acknowledged as the only One to be worshipped and till He becomes the True Goal, man cannot achieve salvation. It is mentioned in the *Hadees* that he who declares; There is no one worthy of worship beside Allah; will enter paradise. People have misunderstood this *hadees.* They imagine that it is enough to repeat the credo verbally for a person to enter paradise. God Almighty is not concerned with words. He is concerned with hearts. This means that those who impress the true concept of the credo upon their hearts, so that the greatness of God Almighty is fully impressed on their minds, will go to heaven. When a person truly believes in the credo, no one beside God can remain the object of his affection or worthy of his worship or his desired one. The status *of abdaal* and *aqatab* and *ghaus* means only that the credo should be believed sincerely by the heart.

This credo excludes all deities beside Allah. It is, therefore, necessary to push out of one's heart all personal and universal gods so that the heart is purified for Allah alone. Some idols are manifest but some are subtle. For instance, to rely on material means beside Allah is also an idol, but a subtle one... Those subtle idols that people carry about under their arms are difficult to throw out. Great philosophers and wise people cannot get rid of them. They are very fine insects which cannot be perceived except through the microscope of the great Grace of God. They inflict great harm on a person. Those idols are personal emotions which carry men a far distance in repudiation of the rights of their fellow beings and of God Almighty. Many who are called learned and erudite and *maulvis* and who study the *ahadees* cannot recognize these idols inside them, and worship them. To avoid these idols is possible only for a very brave man. Those who follow these idols cultivate rancour in their hearts, deny the rights of others, and imagine that they have captured a quarry. They rely entirely upon material means. Till these tendencies are removed altogether, the Unity of God cannot be established (Speech at the Annual Conference, 1906, pp. 1-5).

After comprehending the meaning of the credo, pay full attention to the Prayer services, the observation of which has been repeatedly emphasized in the Holy Quran; but along with this it is said: Woe unto those who pray but arc unmindful of their prayers (107:5-6); that is to say those who are unaware of the reality of *Salat.* It should be well understood that Prayer is an entreaty which a worshipper makes to God at the time of his separation from Him in torment and with a melting heart that he may be granted a meeting with God, inasmuch as no one can be purified unless God purifies him and no one can meet with God until God brings about a meeting. Man is held in a diversity of chains and collars. He desires to get rid of them but they persist. Despite man's intense desire that he may be purified his ego stumbles. It is for God to purify a person from sin. There is no power that can purify you by force. God has prescribed Prayer for the generation

of pure sentiments. The *Salat* is a prayer which is submitted to God in travail and burning with a heart aflame, so that vicious thoughts and evil designs may be got rid of and a holy love and a pure relationship may be established and one may be enabled to keep God's commandments. The word *Salat* indicates that true Prayer is not offered only with the tongue but must be accompanied by burning and sizzling and being consumed by fire. God Almighty does not accept Prayer until the worshipper at the time of prayer arrives on the edge of death.

Salat is a sure way of taking one nearer to God

Salat is Prayer at a very high level, but people do not appreciate it duly. In this age many Muslims are devoted to frequent repetition of pious formulas, as, for instance, the *Naushahis* and *Naqshbandis,* etc. It is a pity that all these are innovations. These people are unaware of the reality *of Salat* and defame God's commandments. For a seeker none of these innovations is of any benefit compared with the *Salat.* The way of the Holy Prophet, صلى الله عليه وسلم was that at a time of difficulty he made his ablutions and stood up in *Salat* and made his supplications in the *Salat.* My experience is that nothing takes one so near to God as *Salat.* The various postures of the *Salat* demonstrate respect, humility and meekness. In *Qiyaam* (standing posture) the worshipper stands with his arms folded as a slave stands respectfully before his master and king. In *Ruku* (bowing) the worshipper bend down in humility. The climax of humility is reached in *Sajda* (prostration) which indicates extreme helplessness *(Speech at the Annual Conference,* 1906, pp. 6-8).

Observe Prayer services regularly. Some people content themselves with one Prayer service daily but they must remember that no one is exempt from them, not even Prophets. It is narrated in a *hadees* that a company of men who had just accepted Islam requested the Holy Prophet, صلى الله عليه وسلم to be exempted from the *Salat.* He observed: A religion that does not demand action is no religion at all *(Malfoozat,* Vol. I, p. 254).

I tell you again that if you wish to establish a true relationship with God, hold fast to *Salat* in such a way that your body and your tongue and your spiritual designs and emotions should all become *Salat (Malfoozat,* Vol. I, p. 163).

What is _Salat?_

What is *Salat?* It is a supplication addressed to the Lord of Honour without which a person cannot be truly alive, nor can he procure any means of security and happiness. When God Almighty bestows this grace upon a person it is only then that he obtains true comfort. From that moment he will begin to feel pleasure and delight in *Salat.* As he derives pleasure from delicious food he will begin to derive pleasure from his weeping and crying in *Salat.* Before he experiences that condition in his *Salat* it is necessary that he should persist in *Salat* as he swallows bitter medicine so that he may be restored to health. In the same way it is necessary for him to persist in *Salat* and in making his supplications while he derives no pleasure from them. In such condition he should seek pleasure and delight in *Salat* with the supplication: Allah Thou knowest how blind and sightless I am, and at the moment I am like the dead. I know that in a little while I shall be called and shall present myself before Thee and no one will be able to stop me. But my heart is blind and unenlightened.

Do Thou cause to descend upon it such a flame of light that thereby it may be inspired with Thy love and devotion to Thee. Do Thou bestow upon me such grace that I shall not be raised up sightless and join the blind.

When he supplicates in this manner and persists in the supplication he will see that a time will arrive when something will descend upon him while he is engaged in such type of prayer which will melt his heart *(Malfoozat,* Vol IV, p. 321).

Those who are strict in the observance of their Prayers (23:10); this means those believers who are themselves watchful over their Prayers and do not need any reminder from anyone else. Their relationship with God has the quality that the remembrance of God becomes dear to them and becomes the source of their comfort and their very life, so that they are constantly watchful of it and every moment of theirs is devoted to it and they do not like to be parted from it at any time.

It is obvious that a person is extremely watchful every moment only of that the loss of which he deems would spell his ruin, like one who, while traversing a waterless wilderness in which there is no likelihood of his finding water or food for

hundreds of miles, is most watchful of such provisions as he has with him, holding them as dear as his life because of his conviction that their loss would mean his death. Thus the true believers are watchful of their prayers like such a traveller. They do not neglect their prayers even at the risk of loss of wealth or honour or of incurring anyone's displeasure. Any apprehension of missing their prayer causes them great anguish and brings them near unto death. They cannot endure the thought of being neglectful of the remembrance of God for a single moment. They deem prayer and the remembrance of God their essential nourishment on which depends their very life. This condition is reached when God Almighty loves them and a bright flame of His personal love, which is the very soul of their being, descends upon their heart and bestows a new life upon them and thereby their

Salat, truly becomes for a worshipper a substitute for nourishment. Indeed he repeatedly seeks to sacrifice his soul in return for this nourishment and cannot survive without it, as fish cannot survive without water. He deems a single moment away from God as death itself. His soul is always in prostration at the threshold of God and he finds all his comfort in God. He is convinced that if he were parted from the remembrance of God for even a moment, he would die. As food generates a feeling of freshness in the body and strengthens the physical senses like seeing and hearing, in the same way at that stage the remembrance of God which is surcharged with love and devotion strengthens a believer's spiritual faculties t at is to say, his eye acquires the faculty of beholding visions clearly and in a subtle manner, and his ears hear the word of God Almighty and his tongue gives expression to that word in a clear, bright and delightful manner. He sees true dreams frequently which are fulfilled like the advent of the dawn, and on account of his pure and loving relationship with God he partakes of a great number of true dreams that convey good tidings to him. This is the stage at which a believer feels that the love of God serves him as nourishment. This new birth takes place after the spiritual framework becomes ready, and then the spirit which is aflame with the Personal love of God falls upon the heart of such a believer and suddenly a superior power lifts him above the stage of humanity. This is the stage which is designated spiritually as a new creation. At this stage God Almighty causes a blazing flame of His Personal love, which is designated the spirit, to descend upon the heart of a believer and thereby removes all its darkness and pollutions and weaknesses. With the breathing of this spirit the beauty of the believer which hitherto was at a lower stage arrives at its climax and he acquires a spiritual glory, and the narrowness of a vicious life is totally removed and the believer feels that a new spirit has entered into him which was not there before. He acquires a wonderful sense of serenity and contentment through the spirit. His personal love surges up like a fountain and waters the plant of his servitude. The fire that hitherto had only possessed a certain degree of warmth blazes up at this stage and burning up all the straw and tinder of the human self brings it under the complete control of the Divine and comprehends all the limbs. Then, like a piece of iron which when it is heated in a fierce fire becomes red and looks like fire itself, such a believer manifests Divine signs and actions, as the red hot piece of iron manifests the effects and qualities of fire. This does not mean that such a believer becomes God. Only it is a characteristic of Divine love that it bestows its own colour upon that which is manifest, while the inner qualities of servitude and its weakness continue. At this stage God becomes the bread of the believer which sustains his life, and God becomes the water by drinking which the believer is delivered from death, and becomes the cool breeze that comforts the heart of the believer. At this stage it would not be inappropriate to say metaphorically that God enters into the believer and saturates his whole being and makes his heart His throne; then he beholds not through his own spirit but through the spirit of God and hears through it and speaks through it and walks through it and overcomes his enemies through it inasmuch as at this stage he arrives at the station of non-being and the spirit of God bestows upon him a new life through the manifestation of its personal love for him. Then he becomes the illustration of the verse: Then We develop it into a new creation; so blessed be Allah, the Best of creators (23 :15) *(Zameema Braheen Ahmadiyyah,* Part V, pp. 54-58).

The True Nature of Jihad

Dr Shamim Ahmad

During the early period of Islam, Muslims were severely and continuously persecuted for believing in the Oneness of God and for worshipping Him. They were made the target of perpetual torture and no tyranny was spared. They were subjected to all kinds of physical and psychological torment and many of them were murdered mercilessly in the most barbaric manner.

Even today, one's hairs stand on end when recounting these details. They were subjected to this torture not for a short time but for a lengthy period of thirteen years. Muslims endured all this oppression and tyranny with extreme steadfastness as they were guided not to raise arms against their oppressors. Islam was almost close to annihilation when God permitted Muslims to defend themselves.

In the Holy Quran, God permits Muslims to raise arms in self-defense: *"Permission to fight is given to those against whom war is made, because they have been wronged and Allah indeed has power to help them - those who have been driven out of their homes unjustly, only because they said 'Our Lord is Allah.' And if Allah did not repel some people by means of others, cloisters and churches and synagogues and mosques wherein the name of Allah is oft commemorated would surely have been destroyed. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty."* (Surah Al-Hajj, 40-41).

It is obvious from these verses that Muslims were permitted to use force and raise arms in self-defense as they were being persecuted for believing in One God and engaging in His worship. All wars which were fought in the early period of Islam were defensive in nature; otherwise Muslims would have been exterminated by their opponents. It must be remembered that the Holy Prophet صلى الله عليه وسلم laid down rules and regulations for engagement which were based on reconciliation and kindness. Mercy and compassion always dominated in his dealings. He always treated prisoners of war with extreme kindness and forgiveness and pardoning them was his practice. The unique example with which he treated his bloodthirsty enemies on the occasion of the fall of Mecca has no parallel in the history of mankind.

The sole purpose of Islamic wars was to defend against oppression and to call people towards Allah and reform them. Unfortunately, Muslims of the later ages did not remember this basic and fundamental principle and confused terrorism and murder of innocent people with Jihad. This kind of activity goes directly against the very basic teachings of Islam and the practice of the Holy Prophet. Islam never advocates disorder, sedition or murder of innocent people. The very meaning of the word Islam *is peace* and it advocates the establishment of peace in society. The Imam or the spiritual leader of this age, The Promised Messiah عليه السلام has very explicitly explained the true meanings of Jihad and the difference between Jihad and subversion. A few passages from his teachings concerning Jihad are presented below:

Philosophy of Jihad

What is the philosophy of Jihad and why, during the early period of Islam, was it was necessary for Muslims to defend themselves? The Promised Messiah عليه السلام says:

"Striving in the cause of Allah which is designated Jihad is a doctrine the philosophy of which needs to be clearly understood. Failure of its appreciation has caused many people in the middle centuries of Islam and in this, our own age, to entertain serious misconceptions concerning it; this has rendered the teachings of Islam open to the criticism by its opponents. On the contrary, Islam is a holy religion which is a mirror of the law of nature and manifests the glory of God.

The root of the Arabic word Jihad means striving and has been metaphorically applied to fighting in the cause of religion. Why did Islam have to resort to fighting and what is the purpose of Jihad? With the very birth of Islam it was confronted with great difficulties and all peoples conceived enmity against it.

It has always been the case that on the advent of a

Prophet or a Messenger, his opponents, perceiving that his followers are a company of earnest, righteous and courageous people who are likely to march forward quickly, begin to entertain rancor and jealousy against them; more particularly is that the case with the divines and leaders of other religions ....They begin to devise projects to harm the new faith. Very often they feel in their hearts that by persecuting a righteous one of God they have become subject to God's wrath and their wrongful conduct also betrays that hearts feel guilty, yet the fierce fire of jealousy drives them into the pits of enmity.

These were the causes which not only prevented the leaders of the polytheists and the Jews and the Christians from accepting the truth, but incited them to bitter enmity and they began to consider means of wiping out Islam from the face of the earth. As in the beginning the number of Muslims was small, their opponents, out of the natural arrogance which inspires the minds of people who consider themselves superior to the followers of the new faith in respect of wealth, numbers, esteem and rank, treated the Muslims with bitter hostility as they did not desire that Islam, the heavenly plant, should take root upon the earth.

They put forth their utmost effort to destroy the righteous and left out no means of causing them hurt. They were afraid lest the new religion should become firmly established (its progress might ruin their own religion and cultu. e. Out of this fear, which terrified their hearts, they had recourse to every type of coercion and cruelty in the attempt to destroy Islam. They felled Muslims savagely and during a long period, which extended over thirteen yeas, they persisted in this form of persecution. The swords of these wild beasts cut to pieces most cruelly the faithful servants of God who were the pride of mankind; and orphan children and weak and humble women were slaughtered in the streets of Mecca.

Throughout this period it was the Divine command that evil should not be opposed and the righteous ones carried out the command in every case. The streets became red with their blood but they raised no cry. They were slaughtered like sacrificial lambs but they breathed no sigh. The Holy Messenger of God, upon whom is the endless peace of heaven and earth, was repeatedly made the target of stones that drew his blood; yet that mountain of truth and steadfastness bore all these torments with a cheerful and loving heart.

This attitude of humility and steadfastness encouraged their enemies to intensify their persecution and they made this holy community their quarry. Then God, Who does not permit that cruelty and mercilessness, should exceed all bounds, turned with compassion towards His persecuted servants and His wrath was kindled against the wicked. He informed His servants through the Holy Qur'an that He was a Witness to everything that had been inflicted upon them and that He now gave them permission to oppose their opponents and that He was Mighty and would not leave the wrongdoers unpunished. This was the commandment which was designated Jihad. It was set forth in the following words: Permission to fight is granted to those against whom war is made, because they have been wronged and Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly". (22:40-41)(British Government and Jihad, pp.1-4).

Wrong Perception of Ignorant Mullahs

Unfortunately, Muslim leaders have never understood the true nature of Jihad nor have comprehended its philosophy. Neither did they endeavor to understand the teaching and the practice of the Holy Prophet صلی اللہ علیہ وسلم in relation to Jihad. Out of sheer ignorance and to achieve their carnal motives, they kept on propagating a misconception of Jihad amongst Muslims. Instead of becoming a source of peace and kindness towards human beings, they involved themselves in the murder of innocent people.

The Promised Messiah علیہ السلام says:

"Ignorant maulvis, may God guide them, have grievously misled the common people and have told them that such action, which is sheer wrong and cruelty and is opposed to all moral values, is the key to paradise. Can it be a good action to shoot down an utter stranger who is walking through the street on some errand and who has done us no harm? If this kind of thing is virtuous, wild animals possess

more virtue than such men. Glory be to God, how righteous were those and how truly were they inspired by the spirit of the Prophets, who, when they were commanded in Mecca not to resist evil though they might be cut to pieces, behaved like humble and weak suckling babies, as if their hands and their arms possessed no power at all.

How grievous and shameful it is that an utter stranger who has done us no harm and who is occupied with some lawful errand should be shot down without any cause and his wife made a widow and his children made orphans and his dwelling turned into a house of mourning? Which hadith and which verse of the Holy Qur'an authorizes such an outrage? Can any maulvi furnish an answer to this question? Ignorant people who have only heard the word Jihad make it an excuse for the fulfillment of their selfish desires." (British Government and Jihad, pp.5-12).

"The doctrine of Jihad as understood and propagated by the Muslim divines of this age who are called maulvis is utterly incorrect. It can lead to nothing except that by their forcified preaching they would convert common people into wild beasts and would deprive them of all the good qualities of human beings; and so it has happened. I know for certain that the burden of the sins of those people who commit murders through ignorance on account of such preaching, and who are unaware of the reason why Islam had to fight battles in its early stages, lies on the necks of these maulvis who go on propagating secretly these dangerous doctrines which can result in such grievous loss of life.

When these maulvis call on government officials they bow down before them at such an angle as if they are ready to go into prostration; but when they are among their own ilk they persist in declaring that this country is the House of War and that the employment of the sword for the purpose of the propagation of the faith is a prescribed obligation. There are few of them who do not adhere to this doctrine. The large majority of them are so committed to this false doctrine which is utterly contrary to the Holy Qur'an and the teaching of the Holy Prophet صلى الله عليه وسلم*, that they condemn anyone who differs with them on this score as Dajjal and proclaim that he may be killed with impunity. I have been the subject of such condemnation for a long time".* (British Government and Jihad P 7)

Islam is against coercion

Islam has never advocated coercion in the matter of changing one's religion or for any other matter. The whole life of the Holy Prophet صلى الله عليه وسلم was spent waging a war against coercion and oppression. He permitted his opponents to practice their religion even after the fall of Mecca when he was the absolute ruler of Arabia. The Promised Messiah عليه السلام mentions this fact and says:

"It should also be remembered that Islam permits the taking up of the sword only in opposition to people who themselves take it up first, and it permits the slaughter only of those who embark upon slaughter first. It does not lay down that the Muslims, while they are the subjects of a non-Muslim sovereign who deals with them with justice and equity, should take up arms against him as rebels. According to the Holy Qur'an this is the way of the wicked and not of the righteous. But the Torah has not made this distinction clear at any place. This shows that the Holy Qur'an, in all its commandments, whether of majesty or of beauty, adheres to the straight line of equity, justice, mercy and beneficence, and is unique in this respect also among all the scripture". (Anjam Aatham, p. 37)

"I do not know from where our opponents have gathered that Islam was spread by the sword. God has set forth clearly in the Holy Qur'an: There shall be no compulsion in religion (2:257). Then who has prescribed the use of force for the spread of the faith, and what force was available for the purpose? Do these people who are converted by force set such an example of sincerity and faith that without any kind of wages or compensation two or three hundred of them issue forth to oppose a force of thousands, or when their number reaches a thousand they vanquish hundreds of thousands? Is it the characteristic of the forcibly converted ones that in the defense of the faith they should offer themselves to be slaughtered like sheep and should testify to the truth of Islam with the seal of their blood?

Is it expected of them that they should be such lovers of Divine Unity that they should endure every

hardship in their travels in the African desert and spread the message of Islam in those regions? Or that they should similarly arrive in China, not as warriors but as dervishes and should so convey the message of Islam that millions of people of that country should become Muslims? Or that they should arrive in India clad in the roughest stuff and should win a great part of Aryavart to the allegiance of Islam? Or should carry the credo there is no one worthy of worship except Allah to the confines of Europe?

Now, say honestly whether these can be the achievements of those who are converted forcibly to Islam, so that they disbelieved in their hearts and professed Islam only by their tongues? Indeed not. These are the achievements of those whose hearts are filled with the light of faith wherein God alone dwells" (Paighame Solha, pp. 51-53).

"No true Muslim has ever believed that Islam should be spread by the sword. Islam has always been propagated through its inherent qualities. Those who, calling themselves Muslims, seek to spread Islam by means of the sword are not aware of its inherent qualities and their conduct resembles the conduct of wild beasts" (Tiryaqul Qulub, p. 35, footnote).

Avoid Bloodshed and Disorder

The Promised Messiah عليه السلام admonished the Muslim clergy to abstain from such teachings which resulted in the creation of disorder and reminded them of the tradition of the Holy Prophet صلى الله عليه وسلم saying that the Promised Messiah عليه السلام, at his advent, would put an end to religious wars. He says:

"O Ye Muslim divines and maulvis, listen to me. I tell you truly this is not the time of fighting for the faith. Do not disobey the Holy Prophet صلى الله عليه وسلم*. The Promised Messiah, who was to come, has appeared and directed: Henceforth desist from religious wars with the sword which caused bloodshed. To persist in bloodshed and not to desist from such sermons is not the way of Islam. He who accepts me will not only desist from*

Such sermons but will hold this way as most vicious and likely to invite Divine wrath. I have brought you a commandment which is that Jihad with the sword has been ended but the Jihad of the purification of your spirits must continue to be waged. I say this not on my own but in order to proclaim the design of God.

Reflect on the hadith of Bukhari wherein it is stated that the Promised Messiah would put an end to fighting for the faith. Accordingly I command those who have joined my ranks that they should discard all such notions. They should purify their hearts and foster their mercy and should have sympathy for the afflicted. They should spread peace on the earth, for this would cause their faith to spread. They should not wonder how this would come about. As God Almighty has utilized the elements and all earthly means for the purpose of bringing about new inventions to serve human needs like mechanical locomotion, etc., in the same way He will put His angels to work for the fulfillment of spiritual needs through heavenly signs, without the intervention of human agencies, and there will appear many flashes of light whereby the eyes of multitudes will be Opened". (British Government and Jihad.)

The Promised Messiah has exhorted his followers to avoid all evils and save themselves from every kind of animosity and rancor. He has taught them to shun wickedness and treat human beings with utmost kindness. He urged them to be merciful to all so that God showers His mercy upon them. He admonished that at the present time, another form of Jihad was needed. At the forefront it is of the utmost importance to continually strive to reform oneself, which according to the Holy Prophet, is a greater form of Jihad.

Secondly, he advised that people should be made aware of the beautiful teachings of Islam and practices of the Holy Prophet. Suitable replies should be made to the allegations raised against Islam in an appropriate manner so that the beauty of Islam becomes manifest and mankind takes pride in following the Holy Prophet. This is that form of greater Jihad which the Promised Messiah practiced his whole life and all his followers are continuing to march forward in his footsteps.

The authenticity of the Bible

Muhammad Ahmad Umar

Part 2 of 2

continued from previous issue

David, on the other hand, while speaking about God, says:

He brought me forth also into a large place; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. (Psalms 18: 19-24)

God in response to David's supplications said:

He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. (Psalms 89: 26- 27)

I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee. (Psalms 2: 7)

The situation is not clear at all. If David was as corrupt as has been described in II Samuel, chapter 11, then the treatment he received from God is beyond one's comprehension. And if God says to David *Thou art my son*, it would falsify the story in chapter 11 of the 2nd book of Samuel. We are inclined to believe the words of God.

18) *And the battle went sore against Saul, and the archers hit him: and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him* (I Samuel 31: 3-5)

And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me, And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord. (II Samuel 1: 6- 10)

And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa. (II Samuel 21: 12)

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it. And inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse. (I Chronicles 10: 13- 14)

It was the same person who was killed four times by four different persons and in four different circumstances.

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The Old Testament is full of inconsistencies, and it is difficult to choose between them. Then, there are other problems, which are very difficult to resolve.

1) With reference to the creation of this universe, mentioned in the first chapter of Genesis, many questions come to the reader's mind:

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, ***Let there be light****: and there was light.* (Genesis 1: 1- 3)

On the fourth day of the creation, God once again said:

And God said , ***Let there be lights*** *in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.* (Genesis 1: 14- 16)

What were the lights that are mentioned on the very first day of creation in Genesis 1: 3, whereas, the source of light was created on the forth day? One question that comes to the reader's mind is that what was the duration of the first, second and third days? Without the creation of sun, the concept of days is inconceivable. The mention of water at this stage is quite unrealistic, as at the initial stage of the formation of the universe only gaseous mass existed.

The Science of Cosmology was developed as a means to study the origin of the universe. Scientists specialising in Astrophysics have attained high degree of knowledge in this field. According to the modern scientific theories,

the universe was formed of a gaseous mass, mainly composed of hydrogen and helium that was slowly rotating. As a result of *BIG BANG* this was split up into multiple fragments. The Holy Qur'an supports this theory of creation of the universe:

Do not the disbelievers see that the heavens and the earth were a closed-up mass, then We opened them out? And We made from water every living thing. Will they not then believe? (The Holy Qur'an 21: 31)

Then He turned to the heaven while it was like smoke, and said to it and to the earth: 'Come ye both of you in obedience, willingly or un-willingly'. They said, 'We come willingly in obedience'. (The Holy Qur'an 41: 12)

The Specialists believe that some of those fragments were so large in dimension that they were up to 100 billion times larger than the mass of the sun.

A further disintegration of these great masses produced the stars and galaxies. These fragmented bodies were rotating more rapidly and consequently magnetic fields and radiation commenced the condensing process and the gravitational forces started to function. The formation of our solar system, according to specialists in Astrophysics, took place in just over five billion years. The planets and the Earth originated in a separation process from an initial constituent which was the *primary nebula* in the beginning.

About 3.5 billion years ago the surface of the earth cooled enough to allow the formation of atmosphere. Seven hundred million years ago the animals appeared in the form of flatworms, jelly fish and algae. Water Plants showing numerous varieties of structure and size started to grow. Creatures with hard shells appeared 130 million years later. Mammals evolved from some reptiles about 200 million years ago.

We know that the change of seasons occurs due to the tilting of the earth to one side while circling around the sun and the movement around its axis creates day and night. According to the Biblical account, God created the moon and the sun at a much later stage. As the earth revolves around the sun, the sun has to be there to provide an orbit to the earth, therefore, the sun and its planets must have been created simultaneously, or at least the sun has to be there before the planets. It is also incompatible to the modern scientific theories of the creation of the solar system.

The age of the earth mentioned in the Bible also creates confusion in the mind of a reader. According to the data provided by Genesis, the first book of the Old Testament, in chapters 4, 5, 11, 21 and 25, the time span between Adam to Abraham comes to just over 2100 years. The Bible does not provide any information on the period that separates Jesus from Abraham. Other historical sources separate them by eighteen centuries. The creation of Adam, according to the information provided by the Bible comes to about six thousand years ago.

Modern scientific data does not provide the exact time when man appeared on the earth, but prehistoric human remains discovered in modern times, place birth of man thousands of years back in the past. The creation of the universe, according to modern theories, goes back billions of years and does not correspond with the information provided by the Bible. This obvious incompatibility between modern science and Biblical account is not easily reconcilable.

Mankind existed long before Adam and Eve are supposed to have been created. The remains of prehistoric humans have been discovered in different parts of the world. A carcass of a fully developed human being has been discovered that lived around 29,000 years before Adam is supposed to have been created. The cultural history of Aborigines of Australia is traceable to 40,000 years. According to Biblical chronology Adam, *the first man on earth* was created around six thousand years ago. How can Christians explain the Biblical account of the creation of human beings or Homo sapiens in the light of modern theories of creation?

2) Adam and Eve are mentioned in the Bible as if they were the first couple that ever existed on this earth. We know now that humanity existed long before Adam and Eve were *created*. The punishment that God pronounced to them for violating His commandment is mentioned in the Bible in the following words:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shall thou return. (Genesis 3: 16-19)

One cannot help wondering if prehistoric women did not experience the pangs of labour until Adam and Eve violated the commandment of God and the punishment of the painful childbirth was pronounced by Him. Therefore, to say that the sin of Adam and Eve was responsible for painful childbirth is absolutely against the facts. Even animals suffer pain at the time of birth. Generally, men are responsible for earning the livelihood. Women have always contributed much time and effort in this regard, although, the Bible does not ascribe any responsibility to them. Both parents have to work hard in order to provide sustenance for their families. We see that even in the animal world, offspring require greater attention and hard work on part of both the parents at the early stages of their life. If the progeny of Adam is suffering the punishment as a result of his

disobedience to the commandment of God, why are animals suffering the same fate?

3) God created all types of sea creatures and different kinds of birds and beasts:

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. (Genesis 1: 21- 25)

God created Adam in His own image and put all the creatures under his domination:

And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1: 28)

The Bible tells us that Adam ate the forbidden fruit of the tree of knowledge of good and evil and consequently his eyes were opened and he was able to differentiate between right and wrong. Without the ability to differentiate between wrong and right, Adam was just like other animals and could not have dominion over and *subdue* other creatures of the earth. How could God give him control over animals when he himself was no better than other animals? The Wisdom of God for making an *animal* in charge over other animals becomes doubtful. (God forbid).

4) Who was the *serpent* that approached Eve? Was it Satan or was it a serpent? When God pronounced punishment; He spoke to him like it was a snake. If Satan disguised himself as a serpent to gain entry into the Garden of Eden, it was not his fault. So, why was the poor serpent punished?

5) *And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.* (Genesis 2: 9)

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day shall thou eatest thereof thou shalt surely die. (Genesis 2: 16- 17)

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever (Genesis 3: 22)

The tree of life is mentioned again in chapter 3 verse 24 when God orders the Angels to go and guard the tree of life.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Genesis 3: 24)

According to these verses there were two trees in the Garden of Eden. One was the tree of life and the other one was the tree of knowledge. Adam and Eve were prohibited from eating the fruit *of the tree of knowledge*; they were not barred from the tree of life.

According to Genesis 2: 16- 17, God permitted them to eat fruit of any tree they liked except from the tree of knowledge. It means they had already eaten the fruit from the tree of life, so when God said, *lest he put forth his hand, and take also of the tree of life, and eat, and live for ever* does not make any sense. Again when God told them, *for in the day that thou eatest thereof thou shalt surely die*, God was not telling the truth. (God forbid).

6) In Genesis chapter 4 we are told that Eve gave birth to Cain and Abel. They both made offerings to God, but God only accepted Abel's offering, and rejected Cain's. Cain was so upset and angry that he killed his brother. After the murder, Cain realised that he had transgressed and violated the law of God. He was afraid that when people would find out what he had done they might kill him. But God told Cain that anybody who would kill him would not escape the wrath of God.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him (Genesis 4: 15)

After that, he migrated from there to land of Nod, to the east of Eden.

And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city and called the name of the city, after the name of his son, Enoch. (Genesis 4: 17)

There are some questions which require answers.

a). Why Cain, who was a murderer and a criminal, was protected by God? Where was justice of God? Why he was not punished? Who were the people that Cain was afraid of?

b). Where did his wife come from?

c). Where from came the inhabitants of the city that he built? The Bible makes no mention of Adam having other children before this incident. In other words, there was no human being other than Adam, Eve and Cain alive on the earth.

7) *And it came to pass after seven days, that the waters of the flood were upon the earth.* (Genesis 7: 10)

And the rain was upon the earth forty days and forty nights. (Genesis 7: 12)

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed

exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both the fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days. (Genesis 7: 17- 24)

Going through these verses, many questions come to the reader's mind.

According to these verses, the whole of the human population was wiped off the face of earth. Noah was in touch with only a very small number of the population of the world. He tried to reform the people of the land without any positive results, and they deserved to be punished. The people living in the distant parts of the world were out of his reach. Communication was not at all easy and in most cases impossible between communities living apart. Why were the people living in Australia, Japan, China, USA and the other remote parts of the world destroyed when the message of Noah did not reach them?

Noah escaped the flood with three of his sons and their wives. Abraham, who was born roughly three hundred years after the great floods, found humanity living in different communities and different countries. The reconstruction of humanity, as found at the time of Abraham, is not possible in the short period of three hundred years. Where did these people come from?

When God *saw the wickedness of man was great in the earth*, (Genesis 6: 5), He decided to destroy the human race. The human race started from Adam who disobeyed God and ate the forbidden fruit. The result was a wicked human race. Why did God let the human race start again? Did He not know that the children of Adam, who were *born sinners*, would only produce sinful progeny? *Noah found grace in the eyes of the Lord,* (Genesis 6: 8), and God saved him and his family from floods. The reason for this *favour* is not clear. Adam, who was free of sin at the time of his creation, produced a sinful progeny after disobeying God. Noah on the other hand inherited *original sin* and thus was a born sinner. He and his *three sinner sons* could produce only sinners. Why did God save them from death and allow an evil generation to start once again. Noah and his children died a little while later, and left a *corrupt and evil* progeny behind. The result is before our eyes. God repented that He made man on the earth, (Genesis 6: 6), so why did He not make a fresh start?

8) *And it repented the Lord that he had made man on the earth, and it grieved him at his heart.* (Genesis 6: 6) *Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.* (I Samuel 15: 10- 11)

We have put these verses together because they are related. We human beings have very limited intelligence and cannot foresee the future. As a result, we make mistakes and regret afterwards. Sometimes we are answerable to the higher authorities - God or Government of the country - and at times pay the penalty for our wrongdoings. God has no such problem. He can look into the future and foresee what will happen in million years. We wonder what kind of God the Bible presents. Why did he do something that made Him regret afterwards? If He is not capable of seeing into the future, or if He is unable to achieve perfection, He cannot be a God. Or perhaps he is still learning the business of running the universe through trial and error method.

9) Noah was five hundred years old when Shem, Ham, and Japheth were born. He lived for another four hundred and fifty years. God decided to limit the span of human life to hundred and twenty years:

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty. (Genesis 6: 3)

In Genesis 11: 10- 32, however we note that the lifespan of the descendents of Noah ranged from 148 to 600 years.

10) *And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not the children of Israel. Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond –service unto this day.* (I Kings 9: 19- 21)

We sympathise with those poor people who are living in bondage since the days of Solomon. Can anybody point out to us the whereabouts of those people?

We only wanted to show the readers that the Bible has been interpolated. The above quoted examples will suffice for the time being. There are many more inconsistencies in the Old Testament which have been left out to save time and space. Now we turn our attention to the New Testament.

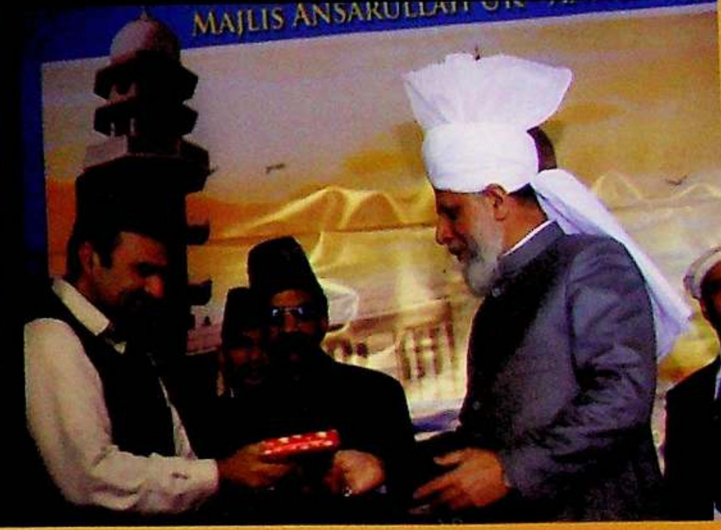
"If we have claimed to be Ansarullah, then we have to prove so by the performance of these tasks. We have to be prepared for every sacrifice. We have to destroy our ego. We have to change our thinking. We have to completely mould ourselves in accordance with the teachings that the Promised Messiah علیہ السلام has stipulated for us in this age. A verbal statement that we believe and we have become disciples and we are Ansarullah is not enough. Hadrat Isa (Jesus) علیہ السلام had these expectations of his disciples and they tried to fulfil them although not satisfactorily. But the disciples of the Messiah of Muhammad صلی اللہ علیہ وسلم who raise slogans that they are the helpers of Allah have the duty that with total submission, perfect faith, enduring loyalty and absolute obedience, they will prove themselves to be such disciples who really and truly are Ansarullah".

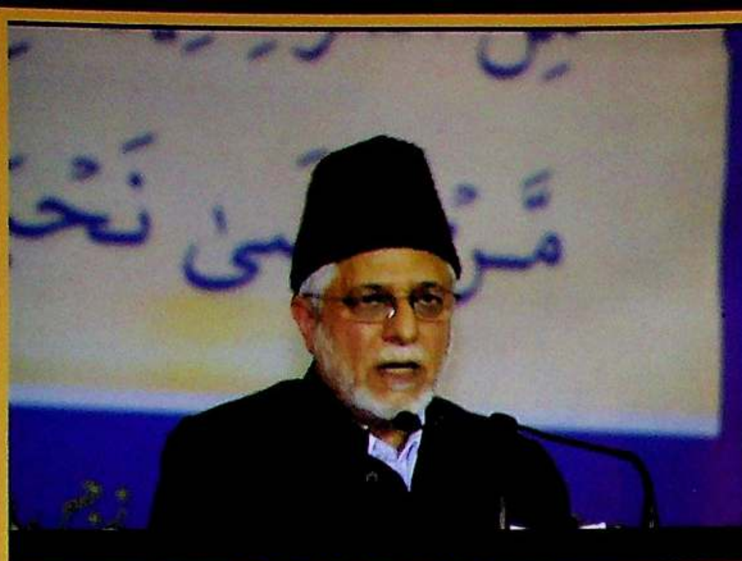
(Address to Ansarullah By Hazrat Khalifatul Masih V ایدہ اللّٰہ تعالیٰ بنصرہ العزیز *2008)*






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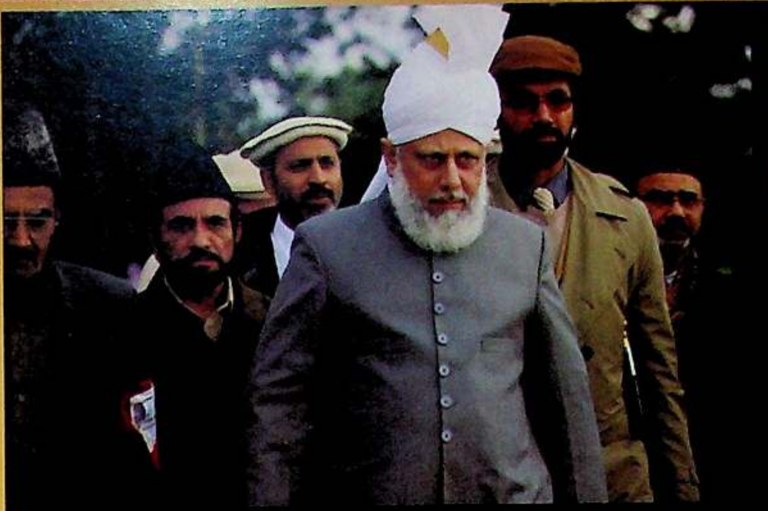

رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ فَمِنْهُم
حبَهُ وَمِنْهُم مَّن يَّنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا
vers are men who have been
covenant they made
are some of them who
fulfilled their vow, and some who
nd they have not changed
condition in the least;















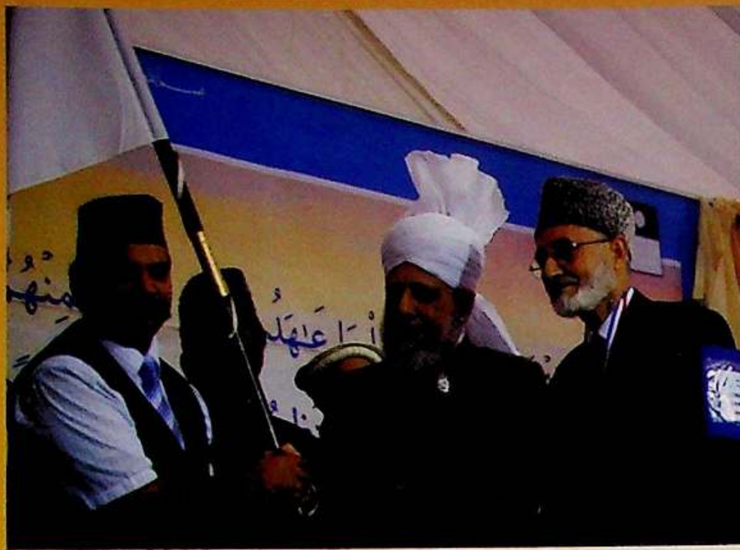


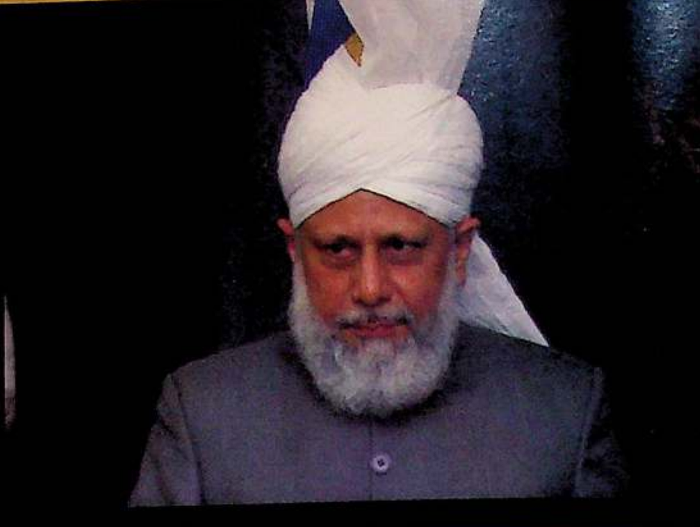













AL-AHZAB 24


لے گئی بادِصبا اس بوئے گل کو کو بہ کو
کیسے بہہ نکلے ہمارے خوں کے دھارے دیکھ لو


MAJLIS ANSARULLAH UK - ANNUAL IJTEMA 2010


مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم



